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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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DR. LINDSLEY'S ADDRESS.

EXTRACTS FROM

An Address, delivered in Nashville, January 12, 1825, at the Inauguration of the President of Cumberland College. By PHILIP LINDSLEY, D. D. *President of the College.*

It has been generally supposed, and this is the prevailing philosophy, that the savage was the primitive state of man: and that he has been slowly advancing, from age to age, by the gradual devolpment of his powers, until he has, at length, arrived at that degree of refinement which now characterizes civilized society. This theory is contradicted alike by reason, by revelation and by history. I hesitate not to affirm, that the world cannot produce an instance of a nation, a tribe, a family, or of an individual, who has ever emerged from the rudeness of savage life without any foreign or external aid; or without the instruction and example of those who were already civilized. This is not the place to present the argument, or to attempt the induction which establishes my position. All the phenomena of the savage state can be easily explained—while, had this been the original state of mankind, his subsequent improvement could never have been accounted for consistently with scripture or history. Had men been savages at the outset, they would have been savages to this day, unless the Diety had interposed in their behalf. Man is prone to degeneracy; and when sunk to the lowest state of degradation, he remains stationary, until light from abroad dispels the darkness which envelops him. The history of all savage tribes, with which we are acquainted, confirms this statement.

The cause of the savage state has ever been the want of suitable instruction. When colonies removed from the fertile plains of Shinar to inhospitable climes—to remote islands—to dreary forests or barren deserts—it may readily be imagined, that, in many instances, they would soon lose all knowledge of the arts which they left behind them. That such was the case we know from history. The Greeks were comparatively rude and barbarous. If we admit that they were descended from the same stock with the Egyptians and Phœnicians, then, we must admit that they greatly degenerated. And they acknowledged themselves debtors to the East for all their science, literature and arts. Here is one striking instance of early degeneracy, and of speedy recovery by the aid of foreign and cultivated nations.

Such has ever been the order. We can trace the stream of civilization flowing from the garden of Eden—through the antediluvian world—following the little company that issued from the ark—fertilizing the plains

of Phœnicia and Egypt—at length, reaching the Grecian shores—and hence gradually advancing westward till barbarous Rome felt its transforming power—then, interrupted, for a season, by the northern Scythians, it seemed to linger in its march awhile about a few favoured spots, until in time it spread over the European world—and has finally crossed the Atlantic, and nearly reclaimed from savage cruelty and wretchedness a whole continent.

The great question, therefore, is, how is useful knowledge of every kind to be retained in a state—how to be communicated or transmitted to those who are speedily to occupy our places—how to be advanced and extended in the most effectual and beneficial manner? The glory of Egypt and western Asia—of Greece and Rome—has long since faded away: and those proud luminaries of science are forever extinguished. Whether a similar doom awaits the literary halls and academic groves which now diffuse the cheering beams of science over the Christian world, time alone can determine. We have reason to think not. The art of printing has arrested the march of the destroyer, and given stability to the inventions, discoveries and productions of genius. Still, the benefits of learning are but partially enjoyed. This is true of the nations of Christendom compared with each other—it is true of portions of the same kingdom, and of the individuals of every country, compared with one another.

A free government, like ours, cannot be maintained except by an enlightened and virtuous people. It is not enough that there be a few individuals of sufficient information to manage public affairs. To the people our rulers are immediately responsible for the faithful discharge of their official duties. But if the people be incapable of judging correctly of their conduct and measures; what security can they have for their liberties a single hour? Knowledge is power, by whomsoever possessed. If the people would retain in their own hands that power which the constitution gives them, they must acquire that knowledge which is essential to its safe keeping and rightful exercise. Otherwise, they will soon be at the mercy of the unprincipled aspiring demagogue—who, for a time, may court and flatter them—but who will assuredly seize upon the first favourable crisis to bend their necks to his yoke, and compel them to hail him as their lord and sovereign.

I proceed to another very important branch of this very comprehensive subject. And here again I must content myself with a few general remarks. A great desideratum in the education of youth is such a system as will most effectually develop, invigorate and mature all the faculties, physical, mental and moral. The body, the mind and the heart, ought to be objects of the most assiduous care and cultivation in every seminary of learning.

Among the republican Greeks and Romans of the purest ages, no pains were spared to train their youth to health, vigour and activity, while they were acquiring a learned and liberal education. The *gymnasia* and *palæstræ* sufficiently indicate the original and primary purposes of their institution. The arts and sciences, philosophy and rhetoric, were taught by the most accomplished masters, in a way calculated to elicit all the energies of the mind, and to inspire their pupils with a generous emulation to excel. These listened not merely to a course of lectures got up by the aid of the dead and the living, and pronounced *ex cathedra* with magisterial solemnity and soporific pathos: nor where they compelled to commit to memory the rounded period and loose statements of a prosing text. book, but they were permitted to inquire and reason—to inter-

rogate their instructors—to discuss subjects—to start difficulties—to examine and to master the *pro* and *con.* of every question. Thus were their talents called forth, and tried, and sharpened, and prepared for active life. Thus was their knowledge rendered practical, exact and ever ready for use. It was their own, in the strictest sense of the term. It had been thoroughly canvassed, sifted and adopted upon evidence. It had been reasoned into them, and incorporated with their very nature. When, therefore, they were called to prepare an oration for the forum or the senate—when they sat down to compose a treatise on any subject, they were not compelled to recur to a thousand volumes for sentiment, metaphor, illustration or argument. They drew from their own stores. They spoke and wrote like men who were masters of their subject. And hence the originality which so pre-eminently characterizes their productions. Every piece is, in a great measure, an *unique.*—It is of that continued uniform texture which bespeaks it the work of a single artist. No patchwork of various colours and qualities—the manufacture of a hundred ages and countries, as is not unfrequently the case with the modern scholar, who ventures not to write a page without the inspiring and guiding genius of some ponderous folio ever at his elbow.

Their schools, too, were all theatres of active sports and games and miltary tacticks. Inured to labour, to athletic exercises, to temperance, to study, to every species of bodily and mental effort from infancy, their youth entered upon the duties of manhood with every advantage, prepared to serve their country in the cabinet and in the field, in peace and in war, at home and abroad, in public and in private, with the strength of Hercules and the wisdom of Minerva.

The moderns have dispensed with this hardy training. Colleges and universities have long been consecrated to literary ease, indulgence and refinement. In them, *mind* only is attempted to be cultivated, to the entire neglect of the bodily faculties. This is a radical defect; so obvious and striking too as to admit of no apology or defence. Youth, at most public seminaries, are liable to become so delicate, so effeminate, so purely *bookish*, as to be rendered, without some subsequent change of habit, utterly unfit for a manly enterprise or employment. How frequently, too, do they fall early victims to this ill-timed system of tenderness and seclusion? But this is not the worst of the case. Youth must and will have employment of some kind. They cannot study always. In our colleges they are usually suffered to devise their own ways and means of amusement. They are expected indeed, perhaps exhorted, to take exercise, and they are allowed abundance of time for the purpose. Still the whole concern is left to their own discretion. The time they have—and the question is, how do they spend it? Often in mere idle lounging, talking, and smoking and sleeping. Often in sedentary games, which, whether in themselves lawful or unlawful, are always injurious to the student, because he requires recreation of a different kind. But too frequently in low degrading dissipation, in drinking and gaming, to the utter neglect of every duty, and to the utter abandonment and sacrifice of every principle of honour and virtue. I will not finish the melancholy picture which I had begun to sketch, not indeed from fancy or from books, but from facts which I have often witnessed, and which have sometimes led me almost to question the paramount utility of such institutions to the community. Still, with all their faults, I remain their decided advocate. But may they not be improved;

or may not others be organized upon wiser and safer principles?

That system, which should provide complete employment of a proper kind, for all the time of every individual, would, in my opinion, be the best system; and might, perhaps, be fairly denominated a perfect system. And every approximation to it will, to the same extent, be an approach to perfection in this all-important concern. Keep youth busy, and you keep them out of harm's way. You render them contented, virtuous and happy.

(*To be continued.*)

The following heads of observations on the Unitarian scheme, were not designed for publication. They are of course, from the nature of the case imperfect, being no more than guides to the author's mind in an ex-cathedra address on the subject involved. They are the hints however of one of the greatest and best men of any country—who by his modesty in refusing to publish on any subject, has deprived the age in which he lives of the most profound and pious inquiries on many important topics.

DEITY OF THE SON OF GOD.

Ob. 1. God abhors idolatry. He would never give a revelation which would have a tendency to lead men into that crime—but on the Unitarian hypothesis this is the case with the Sacred Scriptures.

2. To give glory to any creature, however exalted, and to ascribe honours to him similar to those given to the Creator, is contrary to the whole tenor of revelation, where the highest angels are represented as servants, and the deepest humility characterises them while they worship the great Eternal.

3. If all the texts which ascribe divine titles, attributes, works and worship to the Son, and those which speak of his death as an expiatory sacrifice, may be so explained as that they shall teach no such doctrines, then is the Bible a useless book, for we can never be sure that any particular doctrine is there inculcated. Even a resurrection of the body, future judgment, and a future state of happiness and misery may well be questioned.

4. That this view of the subject is correct, is proved by the fact, that as far as our knowledge of the opinions of the church of Christ reaches back, christians have almost universally been led into the belief of the divinity and atonement of Jesus Christ.

5. Upon the hypothesis that Jesus Christ is a mere creature, it is impossible to vindicate what he says of himself from the charge of arrogance and even blasphemy.

6. Neither can we upon this scheme free our blessed Lord from the charge of leaving his hearers under the impression that he claimed to be a divine person.

7. The ritual service of the Mosaic economy is inexplicable on this scheme.

8. Christ could be of no benefit to the pious who lived before his advent on this scheme; and as we are assured that many of them hold a distinguished place among the blessed in heaven, it follows that Jesus Christ is not the Saviour of *all* who go heaven, and consequently his coming was not necessary.

9. Upon this theory it does not appear why Jesus Christ is the Saviour of men, any more than any other inspired man who sealed his testimony with his death.

10. The reason of the glorious exaltation of Christ above all creatures in heaven as well as in earth is upon this hypothesis a mystery. Why should he be made Lord of Lords—and have a name above every name? Why should every knee bow to a mere

creature? Why should he be constituted Judge of all? Who can explain why a mere man should be so distinguished from all others? No mere creature can merit any such honour—&c.

11. Those who deny the divinity and atonement of Jesus Christ have never yet explained on what principles the sins of men can be pardoned. It would be more consistent to deny pardon, and to insist that every man would be punished as much as his sins deserve, as this would not be very great on this plan.

12. This scheme offers no solid comfort to those who are especially invited by the gospel—convinced persons—those labouring under a sense of guilt.

13. Upon this theory there is no important motive for propagating the gospel. The Jew can have no inducement to change the religion of his fathers for this—nor the Mohamedan—for they hold substantially the same opinions. The Deist need make no change.

14. If this system should be universally embraced, christianity would perish from the earth. There is nothing left to excite and interest the torpid feelings; nothing to break the strong attachment which men naturally have to the world, and the more men become believers in this system, the more indifferent will they become to religion in general.

15. The principles on which Unitarians reject the Divinity of Christ, if pursued, will lead to Atheism.

16. Unitarianism is not favourable to holiness.

The following piece was sent to us by mail from Lexington, Virginia. It contains a very practical and worthy view of the important subject in hand. We recommend its perusal to all parents. It is inserted without alteration. We would gladly receive further communications from such a writer.

For the Western Luminary.

ON THE RELIGIOUS MANAGEMENT OF CHILDREN.

"Train up a child in the way he should go, and when he is old he will not depart from it," is the promise and assurance of divine wisdom. Greater encouragement could no one desire, than is here given, for our diligent exertions in the discharge of this most important duty. But we are asked by the scoffer, if this declaration of Solomon be true, why are there so many examples to the contrary? Why do we so often see the children of religious parents and even ministers, themselves, taking the lead in all the fashionable vices and follies of the age?

To this I would reply, that the observation of Solomon was intended as a general rule, and is not without its exceptions. It is founded, principally, upon the influence which habit has upon the actions of mankind. We all know that to train up a child to constant and steady habits of industry and business, when he becomes old he will not be likely to depart from them: it will in fact be as his meat and his drink. In like manner, the child who has been trained up in sobriety, with his mind imbued with virtuous and religious principles, who has never ran with the profligate in the ways of sin, when he is old, having such principles as these rooted and grounded in his nature, it will be a rare case, indeed, if he fall off into dissipation. The moral virtues are, I conceive, as much the subject of habit as their opposite vices. If you can so far counteract the strong and continual propensities of corrupt nature, by restraints and allurements to virtue, until virtuous actions begin to be formed into habits; you have then gone a great way in fortifying your child, in after life, against the

seductive influence of sin. It is, doubtless, for the want of such habits being formed in early life, that so many, otherwise promising young men, become the prey of evil passions, and fall victims to dissipation.

It must be remarked, however, that parents cannot give their children grace, and that without this, the common and ordinary means of education will sometimes fail. The peculiar situation in which a family may be placed, as it respects the exposure of their children to temptation and the snares of the Devil, may account for the children of pious parents, sometimes, becoming profligate. I have no doubt too, but that there is a great diversity as to the constitutional depravity of different families. Some whole families seem to possess a docility and gentleness of temper, which make them the easy subjects of discipline; whilst others seem born with perverse malignant natures, headstrong and forward from their infancy, and are tenfold more difficult to manage than others. Before, therefore, we pass a rash censure upon the parents of ungodly children, we ought, first, to inquire whether there may not be something peculiar in their case. These peculiarities, however, are seldom so great, as to excuse the parents altogether. In nine cases out of ten, where children, while under the government of their parents, become wicked and profligate, it may be ascribed to unfaithfulness in the parents, or a defective management of their children.

But we hear it often boldly asserted that the children of clergyman are worse than any others. This, if intended as a general remark, is certainly false. That there are some unhappy cases of this kind, we must with sorrow confess. And where one case of this kind occurs, it attracts more notice, than fifty cases of a similar kind in other families. Occasional defections of this kind, however, is no argument against the religious education of children. It may be that those parents, however exemplary and pious in other respects, have been wofully deficient in the management of their children. The wickedness of their children, instead of being the consequence of a religious education, is in all probability the consequence of not having been subject to the restraints of religion.

Parents may easily err in a matter of this kind. A fond partiality may sometimes blind parents to the risings or beginnings of vice in their children, or, if they do see them, it causes them to excuse and palliate, until they become rooted and fixed in their habits of life. This weakness is more frequently found in mothers: at all events when it happens there, it is more fatal in its consequences, in as much, as the mother is more with her children when young than the father. Children very soon learn the temper and disposition of their parents. They soon discover their weak side. When they find that a blind partiality, or an unwillingness to see the faults of their children, is their weakness, a little management on their part, will enable them to preserve a correct department while in the presence of their parents, by which means they will soon establish a character of sobriety and correctness with their parents; and should they at any time be reported as immoral and dissipated, a positive denial of the charge will be sufficient to convince a parent of the above description, that they were slandered. Having always been so obedient, so moral and decorous, they certainly cannot be guilty of such crimes. Thus they are excused, and escape punishment, until, breaking finally over all bounds, they sometimes bring down the grey hairs, of their too fond and indulgent parents, with sorrow to the grave.

That the sons of clergyman, who turn profligate, should go to greater ex-

tremes than others, is what might be expected. They must let their companions see that they are not to be cowed and kept under because their fathers are preachers. To show that this is their spirit, they must swear a little more profanely, and go to a little more excess in wickedness than they otherwise would do. To sin, too, at an ordinary rate, would give conscience time to arm herself with too many stings to disturb their repose. To drown reflection and banish the example of their parents from their minds, with the remembrance of the many pious instructions they received and the fervent prayers offered up for them, they are compelled to give loose reigns to their passions, and plunge headlong into vice.

The subject of religious education is so important to parents themselves, as well as to society in general, that I cannot refrain from pressing, in the most earnest manner, a more strict attention to it. That some fail, ought only to make others more cautious and attentive. They should watch the first risings of vice in their children and check them in the bud. Unfortunately, some parents never see the errors of their children until it is too late to correct them. There is such a want of vigilance in some parents, and such a proneness to suppose, that although all others are vicious, theirs cannot be, that the profligacy of such children may be notorious to the whole neighbourhood, and yet their parents not know it. Here I have often thought it would be the duty of any one who sees his neighbour's child going to destruction, and bringing a disgrace upon his parents, to inform them that they may have it in their power to apply the proper correctives before the child becomes hardened in iniquity. It is probable, that in many cases the informer, for his kindness, would only get a blot. But notwithstanding, the duty we owe to society and to our neighbour, ought to outweigh any unthankfulness we might meet with from indulgent parents.

I have thought it especially unpardonable in people to withhold such information from clergymen, who are expected, above all men, to "rule well their own house, having their children in subjection with all gravity." As it is at all times the duty of ministers to admonish the people for their deficiencies in duty; so in like manner it is not only the duty, but a great kindness in the people to inform their minister, in a tender and brotherly spirit, of any thing which they may see calculated to injure his usefulness in the church, or bring reproach upon the sacred cause in which he is engaged.

The above remarks have been dictated in the true spirit of benevolence. Should they have any tendency of exciting more diligence in parents, and of removing prejudices against the religious education of children, it will be no small gratification to

AMICUS.

Feb. 25, 1825.

MISSIONARY SUCCESS.

The revival of religion in Ceylon is another instance, to be added to the thousands which have been witnessed since the days of the Apostles, of the success attending mission to the heathen. Here is success, of the most animating nature;—a success, experienced in circumstances like those which exist, or which may be produced, with divine aid, in a greater or less degree, in almost every unevangelized nation.

A number of missionaries take up their abode among an ignorant, degraded, idolatrous multitude, learn their language, and seek every opportunity to inculcate a knowledge of the true God. They preach, hold conversations, and distribute the Scriptures and religious tracts. Among the children they established schools. Not less

than 2000 are taught the rudiments of of learning, and the simple truths of Christianity. From these, the more promising youths are selected; are received into the families of the missionaries; are supported by benefactors in this country; are exposed to fewer demoralizing influences, than others of their countrymen; and enjoy peculiar opportunities for acquiring knowledge.

Among these boarding-scholars, in number about 200, the Spirit of God seems chiefly to have operated. The missionaries indulge the hope—varying in degree with respect to different individuals—that *one-third* of these scholars have more than become pious.

Among the liberated slaves in Western Africa, similar effects have been witnessed. Ignorant, degraded, wild men, upon whom the severities of martial law were ineffectual,—these has religious instruction enlightened, elevated, tamed; and such transformation of character were wrought upon many, at the same time, and in the same neighbourhood. In the Society Islands, have arisen, from the same causes, moral changes still more surprising. A whole nation seemed to yield to the dominion of Christianity at once. Among the Cherokee Indians, also, similar causes have produced similar effects. In this tribe, during the year 1824, more than 50 natives were thought to have become pious. *Miss. Her.*

PALESTINE MISSION.

The Catholics in Palestine violently oppose the efforts made to circulate the Scriptures. In July last, an anathama was issued, by the most influential of the Catholic Patriarchs of that country, against those who should distribute them. Next came letters from the Propaganda at Rome, expressing strong disapprobation, that an old Catholic college had been let, for five years, to "the Biblemen." This was the one hired by Mr. Way, of which mention has been made in the Herald. Last of all came a Firman from the Grand Seignore at Constantinople, forbidding the sale of Bibles, &c. in his dominions. The missionaries are quite sure, that this was obtained wholly through Catholic influence. At first, it alarmed them very much. They were fearful that it would put a stop, for some time, to the distribution of the Scriptures. But, since they have seen how the local authorities seem to understand it, and especially since they have remarked with what apathy the Turks regard it, their hopes have revived, and they have strong expectations of soon proceeding in their work as usual. Their greatest, we might almost say, their only, apprehensions, are from the adherents of the Pope of Rome.—It is obvious to remark, that the Protestant missionaries in Palestine must have exerted no little influence on the side of truth and piety, before so much hostility in the enemies of both, could have been excited by their Christian exertions. *Mis. Her.*

UNIVERSITY OF VIRGINIA.

The visiters of the University at Charlottesville, (Virginia,) have appointed St. George Tucker, Esq. (late member of the House of Representatives of the United States), Professor of Moral Philosophy in the University. *Nat. Gaz.*

Improvement in travelling.—A gentleman in England, we are told, has lately invented a method of illuminating the path of a traveller on horseback by fixing underfoot on the stirrup, small iron lamps, contrived to throw their light downward and forward on the path. It is stated that in this way the road is rendered perfectly visible, and riding by night made as safe as by day. *Ib.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, APRIL 27, 1825.

"UNITARIANISM UNMASKED: *Its anti-christian features displayed; its infidel tendency exhibited; and its foundation shewn to be untenable: in A Reply to Mr. Barton W. Stone's Letters to the Rev. Dr. Blythe.*—By Thomas Cleland, D. D.—*Lexington, Ky. Printed by Thomas T. Skillman.* 1825."

We have read with deep interest the work which this title designates. Dr. Cleland is already well known to the Christian public as a spirited and interesting author, and an able defender of the faith against the assaults of error. Perhaps at first view the reader of this last and largest of his controversial pieces might be inclined to say—"so much has already been written upon this question that response was needless." They however who will have the reasonable patience to peruse this work, will find their objection answered at every stage of its developments. Heresy is a Proteus of many forms, and when stricken at one point, turns another to the "sword of the spirit." It stands upon a "slippery" and a downward path, and when closely pressed and strongly driven, retreats descending without limits, through the successive stages of error, until at last it will end in universal scepticism. Thus it has been in an uncommon degree in this protracted controversy. In every successive investigation Mr. Stone has been yielding, shifting and descending in his system of theological error, and Dr. Cleland urging on in the pursuit and exposure of *heresy* "*waxing worse and worse.*" In his last book Mr. Stone has introduced "*new light*" from Boston, the seat of American Unitarians; and of course his lucubrations and derivative views called for *new exposure.* He there appears an evident Socinian; and another plunge downward will land him we think in the vortex of absolute Atheism.

Mr. Stone's great danger is his subtilty. By his smooth and winning address, and by a superfical tenderness of feeling and plausibility of views, he leads on his victim into the mazes of error until at last it is too late to return. "His words are soft as oil," but are "in truth drawn swords against the Lord." Thus we have seen some deserving people deceived by his preaching and writings.

Without now attempting any special review of Dr. Cleland's work, we earnestly recommend it to the perusal of our fellow citizens. It would have been more generally read, perhaps, if more reduced in size. But we think no one will regret its patient investigation who does not hate the truth.

We give the following extract, which is placed by way of appendix to the book; and is in itself a clear and unanswerable refutation of Mr. Stone by himself.

"BARTON *vs.* STONE, &c.

The following exhibition in colloquial form, between *Barton* and *Stone*, and between *Stone* and the *Bible*, will shew Mr. Stone's inconsistencies with *himself*, as well as his opposition to the Bible. It is presented in this form for the sake of brevity, convenience, and plainness; and being drawn from his own writings, the reader can readily make up his own judgment, respecting the stability and safety of this writer, as the leader of a party and a guide in matters of such high importance.

Col. 1.—Barton *against* Stone.

Barton. I am charged with a "denial of any covenant being made with Adam. In this assertion Mr. C. is under

a mistake; for I have *never denied* this. I have *ever admitted it as true.*" *Lett. to Blythe*, p. 152.

Stone. "Of the Covenant made with Adam, and his posterity in him—I can find no mention of such a covenant in the Bible." *Lett. on Atonement*, p. 4.

Barton. "That his [Christ's] humanity, consisting of *soul* and *body*, was created, or produced, all agree, who have not the spirit of Antichrist." 1st. *Address*, p. 13.

Stone. "That he took a reasonable *soul*, is a doctrine without a shadow of Bible proof. If there is one text to shew that the Son of God took to himself a reasonable *soul*, I should be glad to know it." 2d. *Add.* p. 17.

Barton. "*Mystery*, will be urged as the great argument to refute and cover these difficulties.—*Mystery*, is one of the names of the *Whore* of Babylon, written in large letters on her forehead." *Ib.* pp. 17. 18.

Stone. "Should any ask how it is that the Father, in all his fullness dwelleth in the Son? I reply in Paul's words, "Great is the *Mystery* of godliness, God was manifest in the flesh." Matters of fact are stubborn things, and these prove the doctrine true." *Ib.* pp. 26, 27.

Barton, "Hence is Jesus called, The TRUE GOD." *Ib.* p. 26.

Stone. "The phrase, *the true God*,—is applied to the Father, but *never* to the Son." *Lett. to Blythe*, p. 88.

Barton. "I believe there are *three distinctions* in Godhead; but I cannot express them in more appropriate terms, than those used by the inspired Apostle; Father. Word, and Holy Ghost." 1st. *Add.* p. 9.

Stone. "*Three distinctions* or *appellations*, in God—is the very doctrine which preponderated in my mind *when I was ordained*——and which I have been since convinced is *Unitarianism*, unhappily expressed." *Lett. to Blythe*, p. 159.

Barton. "I believe in the divinity of Jesus, in the *fullest* sense." 1st. *Add.* p. 11.

Stone. "He is not *equal* (with the Father) in Essence, Being, or Eternity." *Ib.* p. 22.

Barton. "*He is God.*"—"We ascribe to him the title and name of God, as *mighty God, Great God, Almighty*, and even *Jehovah.*" *Lett. to Blythe*, pp. 80, 84.

Stone. "'He is not God; he is not man.'"—*True*, he is not God supreme, nor is he strictly man." *Ib.* p. 76.

Barton. "The Son of God--according to the Scriptures, and I may add, the *Ancient Fathers*, existed before the creation of the worlds," &c. "This, as I have shewn, was the very doctrine of *the Fathers* who lived in the first three centuries." *Ib.* pp. 48, 50

Stone. "Their authority, [the Fathers] I do not acknowledge sufficient to establish a fundamental doctrine." *Ib.* p. 15. N. B. These *Fathers* make a great parade in Mr. Stone's last book!

Barton. "We are constrained to adopt Docts. Clarke and Griesback's reading of that text in Acts 20. 'Feed the church of the Lord,' &c." "The phrase, *to be equal with God*, is translated by Doctors Whitby, Doddridge and M'Knight, *to be as God.* Their *authority* for rendering [*isa*] as, instead of *equal*, is, in my opinion, *incontrovertible.*" *Ib.* pp. 99, 147.

Stone. "As no authorities are produced (by Mr. C.) from these *Doctors* [Blaney, Lowth, and M'Gee] for their sense of the word [*Sabel*] I feel under *no obligation* to receive their bare assertion."—"Mr. C. endeavours, by a long chain of reasoning, and quotations from *Doctors*, to answer the objection; a few plain scripture proofs would have outweighed *the authority of all Doctors.*" *Ib.* pp. 132, 145. *Agreed:*—but why receive the authority of Doctors, when in his favour, and reject it when against him?

Barton. "He [Mr. C.] concludes that the sacrifice of Christ was a *true and effective sacrifice*;" (i. e. 'a *vicarious sacrifice*, by which the sinner's guilt is *expiated*, and a *real atonement* made for his soul;' (*Lett. to Stone*, p. 111) "of which those under the law were but faint representations. *Surely he cannot think that this is denied by me.*" *Ib.* p. 136.

Stone. "Mr. C. attributes to the blood of Christ *satisfaction* to divine justice—*expiatory* virtue—*meritorious* efficacy; it is the blood of a *substitute* —the stipulated *price* of our redemption," &c.—"Mr. C. roundly affirms these things,—but in vain we search for his bible proof."—"To assert such things is easy; but proof is required to demand our assent to them as true." *Ib.* pp. 123 131.

Barton. When Christ "magnified the law—he made it honorable, *by fulfilling every jot and title of it.*" 2d *Add.* p. 64.

Stone. "But there are *many* precepts of the law which Christ *could not have fulfilled* literally." *Ib.* p. 70.

Barton. "We explain the word *Atonement*, as signifying *reconciliation*, and for our authority we have—the opinion of the translators."—"That *learned* body believed that atonement and reconciliation meant the same thing." *Ib.* p. 35.

Stone. "But it can be easily proved, that they (the translators) believed *many* doctrines which were *false*." *Ib.* p. 65.

☞ The book contains 184 duodecimo pages, printed on good paper, with a fair type. Price, neatly done up in blue covers, 75 cents—well bound and lettered, one dollar per copy—in Kentucky Bank paper. Orders from a distance (enclosing the money) directed to the Author, at Harrodsburgh, (post paid) will be promptly attended to. The price is so low as to indemnify all distant purchasers in the extra expense by mail, who cannot other wise obtain it.

Communicated for the Luminary.

The subject of this sketch, MARGARET JANUARY, was the daughter of Mr. Robert Watson—who lived at the foot of the Grampian Hills. Her parents were remarkable for their piety, and spared no pains in bringing up their children in the nurture and admonition of the Lord. At the early age of 5 years, she became seriously concerned about the interests of her soul, and the sense she had of her guilt in the sight of God was so great, that she had frequently to arise from her bed and fall on her knees to supplicate the throne of grace for the pardon of her sins. She was unfortunately deprived of the public ministry of the Gospel in consequence of there being no evangelical minister then in the neighboured. Yet at this time, she took great delight in reading her Bible and religious works. Her convictions continued till she was thirteen years of age —when she was delivered from a state of despair, and found joy and peace in believing. She made a public profession of her faith in Christ, under the ministry of the Revd. John Erskine, in Edinburg, at that early age.

She determined on coming to America after hearing the Revd. George Whitfield preach, who had recently returned from this country. The description he gave of the country, of the simple and friendly manners of the inhabitants, and indeed his glowing account of it as the "Garden of the World;" made such an impression on her youthful mind, that, nothwithstanding the opposition of her parents and relatives, she determined to visit America, where she had an uncle then living, who had been settled for many years. Andrew Gray, for this was his name, received her upon her arrival with open arms. She remained seven years, and then

returned to her native country, where she married Mr. Hugh Ross, a son of the provost at Montrose. After the peace was established between Great Britain and the United States, she determined again to cross the Atlantic.—Through her influence the celebrated Dr. Nesbit, who had an invitation from the Carlise College, accompanied herself and her sister's family to America. After staying some time in Philadelphia, she removed with her family to Pittsburgh. It is not recollected at what precise time she lost her husband, but after remaining a widow for a considerable time, she married Mr. January, and removed to Lexington, Kentucky, where she lived twenty-five years. During this long residence, her second husband died. A few years previous to her own death she removed to Paris, Kentucky. In every place where she lived, she was an ornament of the society in which she moved. Her manners were affable; she was generous and kind to the poor, and she laid a peculiar claim to that benediction, "blessed are the peacemakers for they shall be the children of God." In the midst of these striking traits of character, there were many things that, at the close of life, she had to look upon with regret. Her great fondness for society proved a snare to her in her christian walk, and was frequently the means of obscuring her evidences, and of her walking in darkness. She was a woman of unusual acquirements, and power of conversation, and it was to be expected that they would sometimes betray her into imprudence and excess. She laboured under the fear of death for many years, and often contrasted her feelings in after life, with those with which she was blest when she first embraced her Saviour. She enjoyed uncommonly good health, until eighteen months before her death, when she was attacked with her last illness. During this she was entirely delivered from the fear of death. To a christian friend, who a short time before her death asked her what her views were, she said, "the fear of death is entirely taken away, and I can trust my soul in the hands of Christ." She died in the seventy-sixth year of her age.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

"Those that be planted in the house of the Lord, shall flourish in the courts of God. They shall still bring forth fruit in old age, they shall be fat and flourishing. To shew that the Lord is upright, he is my rock, and there is no unrighteousness in him."

W. H.

A NOBLE EXAMPLE.

In the early part of the winter, the Bible Society of the county of Monroe, state of N. Y. appointed an agent to go through their limits, and take the necessary measures for ascertaing the number of families destitute of the Bible. The agent visited every town, and every school district, and appointed persons to go round, make the necessary inquiries, and send in their reports. On the 10th of last month, a full meeting of the Society was held, at which delegates were present from all parts of the county. At this meeting it was declared, as the result of a comparison of all the reports, that there were at that time within the limits of the country 1200 families destitute of the Bible! Whereupon the Society immediately and unanimously adopted the following noble resolution.

Resolved, THAT EVERY FAMILY IN THE COUNTY OF MONROE SHALL BE SUPPLIED WITH A BIBLE.

Within a few days after the adoption of this resolution, orders were transmitted to the agents of the American Bible Society in New-York, for

1200 Bibles and 700 Testaments accompanied with the assurance that they should all be paid for in 60 days after the books were received. Five hundred dollars have already been remitted, and from the success of the subscription which has been opened in all the towns of the county, no doubt remains that the whole sum will be paid within the time mentioned.

Here is an example of Christian energy and liberality worthy of universal imitation. We cannot sufficiently admire the despatch, the system, and the skill with which our western brethren have conducted this business. It is scarcely a month since their resolution was taken, and in one month more they will have supplied 1200 families, embracing at a moderate calculation 6000 souls, with the Word of Life. In one month there will not be an individual among the 40,000 inhabitants of the county, who may not make the oracles of divine truth his daily study. The citizens of Monroe have delivered themselves from the reproach which still cleaves to every other district in our land. Why cannot their example be followed by every county in the state and by every state in the Union? How animating would be the spectacle, if this whole nation would rise in Christian majesty, and resolve that *there shall no longer be a family in America destitute of the Bible.* Is it too much to hope that the example of the citizens of Monroe will lead in the end to this glorious result.—*N. Y. Observer.*

Happy influence of Sabbath Schools.

In early part of last summer, a few individuals in Columbia, S. Carolina, agreed to combine their efforts, and attempt the formation of a Sabbath School at Jackson Creek Church, nine miles from Columbia. On Sunday 4th July, the school was opened; and about fifty-five presented themselves as scholars; twenty-five or thirty more were added on the following Sabbath; and the number continued increasing until upwards of a hundred and twenty names were enrolled on the list. During the summer the average number of attendants was one hundred and ten; and many of them were considerably advanced in life, parents bringing their children with them. Inclemency of weather seldom detained the scholars at home, although many had to walk from four to six, and some eight miles. Not more than twenty were able to read the word of God. After the lessons were all recited, about an hour was generally spent in singing and prayer, reading portions of Scripture, &c. Some of these seasons were truly refreshing. Great solemity generally prevailed; it was not long before several, who had previously been careless and indifferent about eternal things, began seriously to inquire what they should do to be saved. In October six of the scholars openly professed the name of Christ, and united with the Church. Since that time five more have been added. Professors of Religion appear to have aroused from their state of insensibility, and are engaged in the work of the Lord. They now have preaching regularly once a month, and are occasionally visited by clergymen from Columbia and adjacent places.—*Charleston, S. C. Intel.*

REVIVALS OF RELIGION.

The Utica Baptist Register says, that in Throopsville, 45 have been recently baptized, and a number remain candidates for baptism. It is a season of refreshing. In Brownsville, N. Y. the revival was more powerful in February than at any previous time. Sixteen had been recently baptized. Labourers in the gospel were greatly needed there. A great attention to religion now prevails in Ashtabula co. Ohio. Rev. Elisha Tucker has baptized 66; others have baptized about 70. In Jamestown, N. Y., a revival has commenced. [*Christian Watchman.*

A letter from the Rev. Joseph Elliot, dated New-Ipswich, N. H. gives the pleasing intelligence, that the Revivals in Vermont are still progressing. Mr. E. says, "I have had the satisfaction to walk to the Baptismal water with 61, the past season, the oldest of whom is about 60, and the youngest only 9 years."—*ib.*

NORTH-CAROLINA.

"The Lord, in his abounded goodness, is still carrying on his work in this vicinity. We have received, in a few months past, upwards of forty members. We have received at one time three, each of whom was upwards of forty years of age."

NEW-YORK.

Lenox.—A happy season has been granted of the Lord to the church in this place, under the pastoral charge of the Rev. Robert Powell. Forty-six have been added to the church by baptism, and the work still continues. More than one hundred are believed to be the subjects of a work of grace. Among the first converts, was a man who has been the principal organ of a combination against the church, which had given much trouble and sorrow to the faithful.

Lowville and Denmark.—A great revival of religion is going on in these places, among the different denominations. About 300 have given evidence of being subjects of a work of grace, of whom one hundred and one have been baptized and united to the Baptist church, and others are expected to follow their example.

THE AFRICAN COLONY.

Despatches have lately been received, at the office of the American Colonization Society, in this city, and also at the Navy Department, from the Colony at Liberia, which are in the highest degree satisfactory. The Colony is under good government, and is rapidly improving. The utmost respect has been paid to the instructions of the Society, and the system prepared for the government of the Colony has been cheerfully acquiesced in. Besides the public buildings and improvements, which are extensive, one store-house, about a dozen frame houses, and nearly 40 log buildings have lately been built, or are building, all covered with shingles obtained in the settlement. Nearly every proprietor of lands, single women not excepted, has a dwelling well advanced, and several are nearly completed. Two houses of worship are building, the one by the Methodists, the other by the Baptists. There is a school for boys, another for girls, a third, an evening school, for adults.

The discovery of indigenous Coffee on that coast, samples of which have been forwarded to the United States, is full of auspicious promise to the interests of the Colony. Indigo bears full ten cuttings in the year, and its culture is extending. The population of the Colony is about 380, of whom about three-fourths are grown persons. Three only have died within the last six months, and those from old age, &c. Two marriages had taken place within the last four weeks.

N. Y. Observer.

By the last accounts from Calcutta, it appears that the war with the Burmese, was continued, but the means of their defence against the arms of Britain were feeble. In several skirmishes, the Burmese lost between 3 and 4 thousand killed and wounded, while the loss of the British did not exceed forty. At the approach of the English troops the Burmese abandon their country. The war was at the date of the last accounts suspended, in consequence of the rainey season having set in. No fears are now entertained with respect to the safety of the Baptist Mission, in the Burman Empire.

Distressing accounts have been received from Madras, in India. Fourteen thousand persons, among the native population, are said to be fed daily, from provisions furnished by public supscription. *Rel. Mon.*

PARIS BIBLE SOCIETY.

The income of this rising Institution amounted last year to upwards of 130,000 francs. Its Auxiliaries and Branch Societies have increased from 64 to 75. Its Associations are now 34 in number, and the ladies of Paris have embarked with zeal in the undertaking.

The issues of Bibles last year has been 4050, and of Testaments 3304 Professor Kieffer continues to assure the public of the growing desire for the word which obtains throughout France. The total issues of the Society, in five years, have been 18,606 Bibles, and 25,523 Testaments. *Ib.*

Inundation in Germany.—Accounts from Hamburg, the kingdom of Hanover, and the adjoining parts of Germany, represent the damage from inundation to be as great there as in Holland. Not only are the dykes broken through in a great many places, but the waves in numerous instances rose over them, having reached a height never before known. In the Duchy of Bremen many houses were entirely washed away, and a great many perished. The dykes of the Stor, which runs by Glukstadt, are broken in above fifty places. At Glukstadt a Greenland whaler and two barges were forced through the dyke, and carried away two houses on the harbour: thirty persons are said to have perished there. The accounts from the Hanoverian side of the Elbe are equally melancholy. Besides the actual immense damage, the flood has deposited in many districts such vast quantities of sand, that it is feared the fields will not recover their former fertility for many years. The accounts from Embden are dreadful beyond all expression. A letter from Steinmousersiel, on the river Jahde, says that the water rose in an hour and a half fourteen feet above the usual high water mark. It flowed over the dykes in every part. The flood is said to have exceeded, by your feet, that of the year 1717, the highest on record, and according to which all the dykes and other works were calculated.

N. Y. Observer.

Venerable Society.—On the 12th of January, twenty-seven old inhabitants of Portsmouth, England, met at a tavern, whose united ages were *two thousand three hundred and sixty one years.* The oldest, William Treadzel, was 95; the youngest, John Cook, was 80 years and one month.

The Emperor of Russia, and the Kings of Prussia and Spain have recently issued decrees relating to the publication of works in their dominions. The Press is a subject of constant alarm and watchfulness to the European monarchs.—*Nat. Gaz,*

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MARRIED,

On Tuesday evening the 19th. inst. by the Rev. N. H. Hall, BENNET P. SAUNDERS, M. D. to Miss ELEANOR, daughter of Mr. Luther Stephens, all of this town.

DIED,

In this town, on Thursday last, SAMUEL HENRY, son of James P. Henry, deceased,

In the Western District of Virginia, JOHN G. JACKSON, Esq. Judge of the U. S. District Court.

At his residence in the State of Ohio, RETURN J. MEIGS, Esq. formerly Governor of that State, and lately Post-Master General.

POETRY.

For the Western Luminary.

HYMN.

Say, what is there in all the boasted stores,
Of bliss and beauty—sparkling on the shores
Of life's wild sea—can sooth the care worn breast,
Or charm its aching sorrows into rest?

Earth's dazzling lights may glitter round our bark,
Then leave our passage more intensely dark;
Earth's joys a moment's rapture may impart,
And plant a keener anguish in the heart.

There is a light which sheds its cheering ray,
Quenchless and radient on the good man's way;
Beams while he lives, omnipotent to save,
And smiles serenely on his humble grave.

There is a joy which never fails the just;
A constant friend, when others yield their trust;
A hope on which the bosom may repose,
And smile at sorrow, and defy its foes.

Be thine that friend, my soul, be thine that light;
And thine that joyous hope, which rich and bright
In blissful prospects, now become thine own,
Fastens its claim to the Eternal's throne!

From the Evangelical Record and Western Review.

A HYMN, ON THE PARTING OF FRIENDS.

Almighty God, thy grace impart,
And gently soothe our rising woe,
While our fond hearts in parting smart,
Or the fierce pangs of absence know.

May but thy smiles attend us still,
And cheer our steps through life's sad maze:
Then all submissive to thy will
We'll bear the the stroke that clouds our days.

Unknown to us our future fates,
Our all to thee we now resign:
If joy or pain our course awaits,
Still we are blest if only thine.

Daily before thy mercy-seat,
That kind retreat from mortal care,
O may our ardent spirits meet,
And pour our vows and sorrows there,

In firm resolve now let us join,
Should we on earth no more embrace,
To tread the path of truth divine,
And meet again in worlds of bliss.

Transporting thought! to part no more,
Nor feel these bleeding sorrows rise;
But join'd as angels, raptur'd soar,
And range the ever-peaceful skies.

Great God! when the last trumpet's sound
Shall rend the tombs and wake the dead,
At thy right hand may each be found,
And endless glories round us spread.

OROSIUS.

SPRING.

When brighter suns and milder skies
Proclaim the opening year,
What various sounds of joy arise!
What prospects bright appear!

Earth and her thousand voices give
Their thousand notes of praise;
And all that by his mercy live,
To God their offering raise.

Forth walks the labourer to his toil,
And sees the fresh array
Of verdure clothe the flowery soil
Along his careless way.

The streams all beautiful and bright
Reflect the morning sky;
And there with music in his flight
The wild bird soars on high.

Thus like the morning calm and clear
That saw the Saviour rise,
The spring of heaven's eternal year
Shall dawn on earth and skies.

No winter there, no shades of night
Profane those mansions blest,
Where in the happy fields of light
The weary are at rest.

Rock. Gaz.